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Articles of Faith
and the
Constitution
of the
Central Conference of
Mennonites
also
Board of Home and
Foreign Missions
(Incorporated)

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HISTORICAL SKETCH OF THE MEN- NONITES AND THE ORIGIN OF THE CENTRAL CONFERENCE OF MENNONITES

The Mennonites trace their beginning back to the days of the Anabaptists in Switzerland, Germany, and Holland, in the early part of the sixteenth century. The attempt to trace Mennonitism either as a faith in its totality or as a distinct body of people to earlier predecessors, has so far been attended with no great degree of success.

The Anabaptist movement was a progressive wing of the Zwinglian reformation in Switzerland which carried the reform movement much farther than either Zwingle or Luther were willing to go. Both these reformers, great as their services to reform were, yet refused to make religion a purely personal matter between the individual and his God. They still retained from the old Catholic system the union of church and state and compulsory church membership initiated by infant baptism. The Anabaptists maintained that religion should be a voluntary matter and church membership should be a matter of choice. Only the truly regenerate should be members of the church, and consequently only adults by their own free choice upon confession of faith should be baptized. For this reason they were called "Wiedertaufer," or later in English, Anabaptists, because they rebaptized such as believed in a voluntary non-state church. This belief so funda-

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mentally affected the very foundation of both church and state as they were organized in the medieval days, that the adherents of the faith were severely persecuted for several centuries. At first they were exiled, burned at the stake, boiled in hot water, thrown into rivers and otherwise tortured. Later, after the times became more humanitarian, they were denied many of the civil privileges of other citizens. It is only within rather recent times that they have been granted complete religious toleration in European countries.

In addition to opposition to infant baptism and the union of church and state, the Anabaptists believed in rather a literal interpretation of the Sermon on the Mount, and thus discarded the oath, and literally obeyed the command, "Thou shalt not kill," applying it equally to war, murder, and judicial execution. Because of their persecution by state authorities everywhere they developed a policy of non-participation in all civil government.

By 1536 as a result of persecutions, the Anabaptists had lost all of their leaders and they had been scattered throughout southern Germany, Holland, and northern Switzerland. In the meantime, too, a number of divisions had occurred among them. It was at this time that Menno Simons, a monk of Friesland, upon a careful study of the Bible, became convinced of the error of the Catholic system and allied himself with the Anabaptists. He was a man of strong con-

viction and aggressive personality, and soon became the leader of the movement. In Holland, Northern Germany, and later even in some parts of Switzerland, the name of "Doopsgezinde" and Wiedertaufer gave way to Mennist, follower of Menno. Menno and his followers practically taught and practised the same faith and doctrines as the peaceful non-resistant type of Anabaptists, and this faith has been handed down with very slight change to thousands of humble followers of the meek and lowly Christ to the present day.

A few Dutch Mennonites came to New York as early as 1643. Another small colony came to Delaware in 1663. Both of these disappeared, however, from history. The first permanent Mennonite colony in America was established at Germantown, Pennsylvania, in 1683, upon personal invitation of William Penn. The colony consisted of thirteen families from Crefeld, Germany, near the Holland border. Several of these families were at the time of the Quaker faith, having been converted to that faith in Europe a few years before by William Penn, and other zealous Quaker preachers. Germantown became not only the first Mennonite colony in America, but also the first German settlement in the New World.

In 1710 began another settlement of Mennonites from Southern Germany, in Lancaster county, Pennsylvania. From these two pioneer settlements nearly all the later Mennonite colonies were developed. From 1820 to 1860 there was

another period of emigration from Europe. These were mostly of the Amish branch of the church, and located principally in Ohio, Illinois, Indiana, and Waterloo county, Ontario. From 1874 to 1880 occurred a heavy immigration of Russian Mennonites to Kansas, Nebraska, Dakota and Manitoba.

The Illinois Conference of Mennonites is an outgrowth of the Amish wing of the Church. The Amish branch had its origin in the Canton of Berne, Switzerland, where a Mennonite preacher, Jacob Amman by name, because of conservative ideas in both doctrine and church practice, was the cause of division of the churches in that region in 1693. This division was brought to America by the early immigrants.

Many of the Amish who came during the second period of Mennonite immigration, namely from 1820 to 1850, located along various creeks in Central Illinois—Rock Creek, Ten Mile, Dillon, and Partridge Creek.

Before the civil war communication was difficult, the congregations were far apart, and as a consequence each congregation was independent, both in its government and in the development of its idea of church doctrine. From 1862 to 1878, an attempt was made to organize the various Amish Congregations of Pennsylvania, Ohio, Indiana, Illinois, and Iowa, into a conference, but the attempt did not meet with a very large degree of success, due largely to the fact that because of the isolated condition of many of these

congregations, differences of opinion as to what the essentials of the faith are had developed. The issue was one that today would be designated by the terms of Conservative and Progressive, a classification that today is found in every religious, political, educational and social organization extant.

After 1878 each congregation followed its own individual development with very little of common influence. In the late eighties a number of these congregations again united in the organization of a conference but among those which took no part in the new organization was the Rock Creek organization, presided over by Bishop Joseph Stuckey. Bishop Stuckey was an energetic man of unusual strength of personality and more than ordinary ability as a preacher. In the course of his ministry he helped to organize a number of congregations in Illinois and other states.

In 1899 these congregations, together with several other independent congregations, organized themselves into a conference unit and assumed the official name of "The Central Illinois Conference of Mennonites," later the Central Conference of Mennonites, although the conference includes congregations in other states.

PREAMBLE

I, therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meek-

ness, with long suffering, forbearing one another in love. Endeavoring to keep the unity of the spirit in the bond of peace.

There is one body and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God, and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heaven, that He might fill all things.) And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual

working in the measure of every part, maketh increase of the body unto the edifying of itself in love. Eph. 4:1-16.

ARTICLE I.—NAME.

This Conference shall be known as the Central Conference of Mennonites.

ARTICLE II.—PURPOSE

The endeavor of this conference shall be to unite all congregations of like faith.

The purpose of this union shall be with God's gracious help to establish and strengthen by mutual instruction and admonition from the word of God, to carry on the work of evangelism, to spread and establish the kingdom of God and to enter into the work of home and foreign missions.

ARTICLE III.—PRINCIPLE

All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3:16-17.

This conference shall recognize God's word as final authority in all matters of church government and requires of those congregations which would unite with it that they stand upon a scriptural confession of faith and that they adhere to the doctrines accepted by this conference. Any church refusing to abide by the doctrines of this conference as stated in the constitution, is subject to an investigation by the adjusting committee.

ARTICLE IV.—ORGANIZATION

Section 1. *Officers* of this conference shall consist of a president, vice-president, secretary, treasurer, and such other officers as the conference shall from time to time see fit to elect.

The president and vice-president shall be elected from the ministry.

Sec. 2. *Election of Officers.* The election of officers shall be by ballot and shall take place at a regular meeting of the conference. A plurality of votes shall decide.

Sec. 3. *Duties of Officers.* The president shall preside at meetings of the conference. If for any reason he shall be unable to do so the vice-president shall occupy the chair. The secretary shall keep a record of all proceedings. The treasurer shall have charge of the funds of the conference and make the necessary payments upon the order of the president and the secretary. The officers represent the conference when not in session.

Sec. 4. *Term of Office.* The officers and permanent committees shall serve from the adjournment of one regular meeting of the conference to the adjournment of the next regular meeting.

Sec. 5. *Committees and Boards.* The conference shall elect from its members the necessary and temporary standing boards and committees:

1—The conference shall elect as a standing board, a board of home and foreign missions.

As standing committees, a business committee, a program committee, a finance committee, a publication committee, adjusting committee, auditing committee, tent committee, and such other boards and committees as may from time to time be needed.

2—Temporary committees shall serve only during the session of the conference.

3—Number of members of committees and boards: The board of home and foreign missions shall consist of one representative from each church having a membership of less than 100, and two representatives from each church having a membership of over 100. All ministers of the conference are permanent members of this board.

4—Manner of Election: All members of the home and foreign mission board, other than the permanent members, shall be elected or appointed by the churches represented in the conference.

The business committee shall consist of the officers of the conference, assisted by five ministers, elected annually by the conference.

The program committee shall consist of the officers of the conference; S. S. and C. E., assisted by three ministers elected or appointed annually by the conference.

The finance committee shall consist of the treasurer of the conference and one representative, elected annually from each congregation.

The publication committee shall consist of five members elected annually by the conference.

The adjusting committee shall consist of five members elected annually by the conference.

The auditing committee shall consist of three members elected annually by the conference.

The tent committee shall consist of three members elected annually by the conference.

Duties of home and foreign mission board:
See rule under part 2.

5—Duties of Committees: The program committee shall arrange a program for each session and publish it in such papers as may be recommended by the conference at least one month before conference meets.

It shall be the duty of the program committee of the S. S. and C. E. to meet jointly with the conference committee to arrange the several programs.

The duty of the finance committee shall be to raise the necessary funds to defray the general expense of the conference during the year. This is to be done by prorating it to the congregations belonging to the conference. All such expenses shall be referred to this committee.

The duty of the publication committee: It shall be the duty of this committee to contract for the printing of the Christian Evangel and all conference papers, to act as censors of all articles

and advertisements sent to the paper for publication, and look after the publication work in general. All deficiencies of the publication expense are to be met by the conference treasurer.

The duty of the tent committee shall be to have charge of the conference tents. Provide storage, transportation, lease them when they think advisable.

Auditing committee: It shall be the duty of the auditing committee to audit all accounts of receipts and expenses of the conference during the year.

It shall be the duty of the committee on business to meet with executive committee the day preceding the conference to arrange all questions on business matters and such other matters as may come before the conference. All questions to be presented to delegate meetings must first be referred to this committee.

Duties of adjusting committee: It shall be the duty of the adjusting committee to assist in the settlement of local church difficulties when called upon by the congregation or the conference.

The standing boards, committees, treasurers and workers shall present written reports of their work to the conference at the regular meeting.

ARTICLE V.—MEETINGS

Section 1. The regular meetings of the conference shall take place once a year. The S. S.

and C. E. Convention shall be held in connection with the conference.

Sec. 2. The conference shall be a movable institution, and locate by invitation, the invitation to be given at the time of conference, or not later than six months afterward.

Special meetings may be called by the officers of the conference.

Sec. 3. The officers shall determine the time and place of its meetings.

Sec. 4. If any congregation of the conference shall habitually fail to support the conference financially and spiritually and after being properly dealt with, should still refuse, it shall be excluded from having a voice in the conference.

ARTICLE VI

REPRESENTATION OF CONGREGATION

Section 1. Each congregation belonging to the conference shall have the right to be represented by one vote for every thirty communicant members or fractional part of that number. All ministers are delegates.

Sec. 2. Congregations which cannot send delegates of their own may select representatives from other congregations belonging to the conference.

Sec. 3. Any congregation may by adopting this constitution, apply for membership and become a member of the conference.

ARTICLE VII.—AMENDMENTS

Amendments may be made to this constitution at any time by a two-thirds majority of all delegates present at a regular annual meeting. Notice of such amendment shall be given to the congregations at least two months before the annual meeting.

PART TWO

CERTIFICATE OF INCORPORATION,— STATE OF ILLINOIS

These articles of incorporation of the Central Mennonite Board of Home and Foreign Missions, witnesseth: that we, the undersigned, all whom are citizens of the State of Illinois, desiring to form a corporation, not for profit, under the general corporation laws of said state, do hereby certify: First, the name of this corporation shall be Central Mennonite Board of Home and Foreign Missions.

Second—Said corporation shall be located and its principal business transacted in the city of Bloomington, McLean County, Illinois.

Third—The purpose of the organization is to extend the work of evangelism; to encourage, to establish and support home and foreign missions and mission work; to receive and hold all donations, and bequests both personal and real estate to be used only for mission work and under

the patronage and management of the Central Conference of Mennonites. In witness whereof we have hereunto set our hand this fourteenth day of October, A. D. 1909. Rev. Valentine Strubhar, Rev. Joseph King, Rev. Peter Schantz, Rev. Andrew Vercler, Rev. Joseph Zehr, Samuel Maurer.

Acknowledgment of attorney and Secretary of State: Attorney F. Y. Hamilton, Bloomington, Illinois. Secretary of State, James A. Rose, Springfield, Illinois.

RULES AND REGULATIONS OF THE CENTRAL MENNONITE BOARD OF HOME AND FOREIGN MISSIONS

ARTICLE I

NAME, OBJECTS AND PLACE OF BUSINESS

Section 1. The name of this corporation shall be Central Mennonite Board of Home and Foreign Missions.

Sec. 2. Said corporation shall be located and its principal business transacted in the city of Bloomington, McLean County, Illinois.

Sec. 3. The purpose of the organization is to extend the work of evangelism; to encourage, to establish home and foreign missions and missionary work; to receive and hold all donations and bequests both personal and real estate to be used only for mission work and under the management of the Central Conference of Mennonites.

ARTICLE II

ORGANIZATION, OFFICERS AND MEETINGS

Section 1. There shall be a general board of directors. See Article 4, Section 5, Paragraph 3. All officers and committees are to enter upon duty after annual election of officers takes place, and to serve to the close of the next conference meeting. The organization of the board shall take place at the annual meeting on the first Tuesday after the first Monday in January of each succeeding year unless otherwise determined by the board. They shall elect from their number a president, vice-president, secretary, treasurer and field secretary. The board shall have power to elect four members annually to the Congo Inland Mission Board to represent the board in foreign work. See Part Three. Also to elect a home mission committee, executive committee and such other committees as they may from time to time see fit.

ARTICLE III

JURISDICTION

Section 1. The general board of directors shall have control and supervision of all moneys, estates, properties, donations and bequests, made for mission work, home and foreign.

Sec. 2. They shall have charge and control of all the institutions belonging to this organization and shall have the privilege of admitting any institution of the same nature that will subscribe to the doctrine and principles of the faith as held by this conference.

Sec. 3. The general board of directors shall have no authority to contract debts or assume liabilities in excess of the funds on hand, or to expend any funds for any other purpose than that named in the charter, except the general expense of the board.

Sec. 4. The board shall have the power to fill all vacancies of the general offices should any occur for any reason, at any regular called meeting; also to dismiss any of the general officers if for any reason, they become disqualified, by a majority vote of the board.

ARTICLE IV

DUTIES OF OFFICERS

Section 1. The President shall preside at all meetings of the board, and sign all legal documents and papers that may be presented to him by the board and perform such other duties as naturally fall to his office.

Sec. 2. It shall be the duty of the Vice-President to co-operate with the President and to occupy the chair in the absence of the President or his disability.

Sec. 3.—The Secretary shall attend all meetings of the board and keep a correct record of the proceedings, also, with the President, sign all legal documents and papers presented by the board. He shall also have charge of the corporate seal and affix the same to all legal documents which have been properly executed and which require sealing. He shall also countersign all

orders drawn on the Treasurer in payment of all claims properly allowed. He shall also act as official correspondent for the board. He shall also upon request of the board secure clergy permits and missionary credentials and perform such other duties as usually pertain to his office and at the end of his term shall turn over all books, papers, and seal belonging to this organization to his successor.

Sec. 4. The Field Secretary shall canvass the field, visit the various churches in the interest of the work, and encourage them in the work; solicit funds, and perform such other duties as the board may require of him.

Sec. 5. The General Treasurer shall have charge of all the funds of this organization and shall deposit the same for safe keeping in such bank as the board may designate, pay all orders promptly when so authorized by the President and Secretary. Keep a correct account of receipts and expenditures and at the expiration of his term turn all accounts, moneys, books and legal papers in his possession over to his successor.

ARTICLE V

STANDING COMMITTEES AND THEIR DUTIES

Section 1. It shall be the duty of the executive committee to see that all the orders of the board are promptly executed. Also to call special meetings of the board when found necessary to do so, by giving notice to the Secretary of the board.

Sec. 2. It shall be the duty of the committee on home missions to look after the work of home missions and evangelical work. To examine all candidates for the work, to reject or accept them at their pleasure, also to dismiss any who may become disqualified. To assist congregations without ministers in obtaining ministers. to visit isolated families and give spiritual encouragement and advice. To open up new fields of labor and appoint the necessary workers for Sunday schools, congregations and missions. To carry on the work in general according to the means placed at their disposal, to equip and provide stations accordingly. To report to the board at least once every six months or as the board may require.

ARTICLE VI

All officers and committees shall serve without compensation except as may be allowed by the executive committee.

ARTICLE VII.—QUORUM

The presence of two thirds of the members of the board of directors shall constitute a quorum for the transacting of business.

ARTICLE VIII.—PROXY

Any delegate may by written proxy authorize any member to vote for him at all meetings but the proxy must first be filed with the Secretary.

ARTICLE IX.—AMENDMENTS

These rules and regulations may be altered or amended at any time by a two thirds vote of all the members of the board at a regular called meeting.

Confession of Faith of Central Conference of Mennonites

ARTICLE I

CONCERNING GOD AND THE CREATION OF ALL THINGS

Whereas it is declared, that "without faith it is impossible to please God" (Heb. 11:6), and that "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," therefore we confess with the mouth, and believe with the heart, together with all the pious, according to the Holy Scriptures, that there is one Eternal, Almighty, and Incomprehensible God, Father, Son and Holy Ghost, and none more and none other, before whom no God existed, neither will exist after him. For from him, through him, and in him are all things. To him be blessing, praise and honor, for ever and ever. Gen 17:1; Deut. 6:4; Isaiah 46:9, 1 John 5:7.

In this one God, who "worketh all in all," we believe. Him we confess as the Creator of all things, visible and invisible; who in six days created and prepared "heaven and earth, and the sea, and all things that are therein." And we further believe that this God still governs and preserves the same, together with all his works,

*This Confession was written and adopted at a Peace Convention held at Dortrecht, on the 21st day of April, 1632, entitled: A Declaration of the Chief Articles of our General Christian Faith. Slight revisions and additions made by the Central Conference of Mennonites in session Aug. 1918.

through his wisdom, his might, and the “word of his power.” Gen. 5:1, 2; Acts 14:15; 1 Cor. 12:6; Heb. 1:3.

When he had finished his works and, according to his good pleasure, had ordained and prepared each of them, so that they were right and good according to their nature, being, and quality, he created the first man, Adam, the father of all of us, gave him a body formed “of the dust of the ground, and breathed into his nostrils the breath of life,” so that he “became a living soul,” created by God in his own image and likeness,” in “righteousness and true holiness” unto eternal life. He also gave him a place above all other creatures and endowed him with many high and excellent gifts, put him into the garden of Eden, and gave him a commandment and an interdiction. Thereupon he took a rib from the side of Adam, made a woman out of it, brought her to him, and gave her to him as a helpmeet. Consequently he has caused, that from this first man, Adam, all men who “dwell on the face of the earth,” have been begotten and have descended. Gen. 1:27; 2:7, 15, 17, 22; 5:1; Acts 17:26.

ARTICLE II

THE FALL OF MAN

We believe and confess, that, according to the purport of the Holy Scriptures, our first parents, Adam and Eve, did not long remain in the happy state in which they were created; but did, after being seduced by the deceit and

“subtily” of the serpent and envy of the devil, violate the high command of God and became disobedient to their Creator; through which disobedience “sin entered into the world, and death by sin”; so that “death passed upon all men, for that all have sinned,” and thereby incurred the wrath of God and condemnation. For which reason our first parents were, by God, driven out of Paradise, to cultivate the earth, to maintain themselves thereon in sorrow, and to “eat their bread in the sweat of their face,” until they “returned to the ground, from which they were taken.” And that they did, therefore, through this one sin, so far apostatize, depart, and estrange themselves from God, that they could neither help themselves, nor be helped by any of their descendants, nor by angels, nor by any other creature in heaven or on earth, nor be redeemed or reconciled to God; but would have had to be lost forever, had not God, who pitied his creatures, in mercy, interposed in their behalf, and made provision for their restoration. Gen. 3:6, 23; Rom. 5:12-19; Psalm 47:8, 9; Rev. 5:3; John 3:16.

ARTICLE III

THE RESTORATION OF MAN THROUGH THE PROMISE OF THE COMING OF CHRIST

Regarding the restoration of our first parents and their descendants, we believe and confess: That God, notwithstanding their fall, transgression and sin, and although they had no power to help themselves, he was nevertheless not willing that they should be cast off entirely, or be

eternally lost; but again called them unto him, comforted them, and showed them that there were yet means with him for their reconciliation; namely, the immaculate Lamb, the Son of God; who “was fore-ordained” to this purpose “before the foundation of the world,” and who was promised to them and all their descendants, while they (our first parents) were yet in paradise, for their comfort, redemption, and salvation; yea, who was given to them thenceforward, through faith, as their own; after which all the pious patriarchs, to whom this promise was often renewed, longed and searched, beholding it through faith at a distance, and expecting its fulfillment—expecting that he (the Son of God), would, at his coming, again redeem and deliver the fallen race of man from their sins, their guilt, and unrighteousness. John 1:29; 11-27; 1 Pet. 1:19; Gen. 3:15; 1 John 2:1, 2; 3:8; Gal. 4:4, 5.

ARTICLE IV

THE ADVENT OF CHRIST INTO THIS WORLD, AND THE REASON OF HIS COMING

We believe and confess further: That “when the fullness of the time was come,” after which all the pious patriarchs so ardently longed, and which they so anxiously awaited—the previously promised Messiah, Redeemer, and Savior, proceeded from God, being sent by him, and according to the prediction of the prophets and the testimony of the evangelists, came into the world, yea, into the flesh, so that the Word itself thus became flesh; and that he was conceived by

the Virgin Mary who was espoused to a man named Joseph, of the house of David, and that she bare him as her first-born son at Bethlehem, "wrapped him in swaddling clothes, and laid him in a manger." John 4:25; 16:28; 1 Tim. 3:16; Matt. 1:21; John 1:14; Luke 2:7.

Further, we believe and confess, that this is the same One, "whose goings forth have been from of old, from everlasting"; who has "neither beginning of days, nor end of life." Of whom it is testified, that he is "Alpha and Omega, the beginning and the end, the first and the last." That this is also he—and none other—who was chosen, promised, and sent; who came into the world; and who is God's only, first, and proper Son; who was before John the Baptist, before Abraham, before the world; yea, who was David's Lord, and who is God of the "whole earth," "the first-born of every creature"; who was sent into the world, and himself delivered up the body prepared for him, as "an offering and a sacrifice to God for a sweet smelling savor"; yea, for the comfort, redemption, and salvation of all—of the human race. Micah 5:2; Heb. 7:3; Rev. 1:8; John 3:16; Rom. 8:32; Col. 1:15; Heb. 10:5.

But how, or in what manner, this worthy body was prepared, or how the Word became flesh, and he himself man, we content ourselves with the declaration which the faithful evangelists have given and left in their description thereof; according to which we confess with all the saints, that he is the Son of the living God, in

whom exist all our hope, comfort, redemption, and salvation, and which we are to seek in no one else. Luke 1:31—35; John 30:31.

Further, we believe and confess by authority of scripture, that when he had ended his course, and “finished” the work for which he was sent into the world, he was, by the providence of God, delivered into the hands of the unrighteous; suffered under the governor, Pontius Pilate, was crucified, died, was buried, rose again from the dead on the third day, and ascended into heaven, where he now sits at the right hand of the Majesty of God on high”; from whence he will come again to judge the living and the dead. Luke 23:1; 33:53; 24:5, 6, 51.

Thus we believe the Son of God died—“tasted death for every man,” shed his precious blood, and thereby bruised the head of the serpent, destroyed the works of the devil, “blotted out the hand-writing,” and purchased redemption for the whole human race; and thus became the source of eternal salvation to all who from the time of Adam to the end of the world, shall have believed in him, and obeyed him. Gen. 3:15; 1 John 3:8; Col. 2:14; Rom. 5:18.

ARTICLE V

THE LAW OF CHRIST, WHICH IS THE HOLY GOSPEL, OR THE NEW TESTAMENT

We also believe and confess, that Christ, before his ascension, established and instituted his New Testament and left it to his followers, to be

and remain an everlasting testament, which he confirmed and sealed with his own precious blood; and in which he has so highly commended to them, that neither men nor angels may change it, either take therefrom nor add thereto. Jer. 31:31; Heb. 9:15-17; Matt. 26:28; Gal. 1:8; 1 Tim. 6:3; Rev. 22:18, 19; Matt. 5:18; Luke 21:33.

And that he has caused this Testament (in which the whole counsel and will of his heavenly Father, so far as these are necessary to the salvation of man, are comprehended), to be proclaimed, in his name, through his beloved apostles, messengers, and servants (whom he chose and sent into all the world for this purpose)—to all nations, people and tongues; these apostles preaching repentance and remission of sins; and that he, in said Testament, caused it to be declared, that all men without distinction, if they are obedient, through faith, follow, fulfill and live according to the precepts of the same, are his children and rightful heirs; having thus excluded none from the precious inheritance of eternal salvation, except the unbelieving and disobedient, the headstrong and unconcerted; who despise such salvation; and thus by their own actions incur guilt by refusing the same, and judge themselves unworthy of everlasting life.” Mark 16:15; Luke 24:46, 47; Rom. 8:17; Acts 13:46.

ARTICLE VI

REPENTANCE AND AMENDMENT OF LIFE

We believe and confess, that, as the "imagination of man's heart is evil from his youth," and consequently inclined to all unrighteousness, sin and wickedness, that, therefore, the first doctrine of the precious New Testament of the Son of God is, Repentance and amendment of life. Gen. 8:21; Mark 1:15. Therefore those who have ears to hear, and hearts to understand, must "bring forth fruits meet for repentance," amend their lives, believe the gospel, "depart from evil and do good," desist from wrong and cease from sinning, "put off the old man with his deeds, and put on the new man, which after God is created in righteousness and true holiness." For neither *Baptism, Sacrament, nor Church-Fellowship*, nor any other external ceremony, can, without faith, the new birth, and a change or renewal of life, help, or qualify us, that we may please God, or receive any consolation or promise of salvation from him. Luke 3:8; Eph. 4:22, 24; Col. 3:9, 10. But on the contrary, we must go to God "with a sincere heart in full assurance of faith," and believe in Jesus Christ, as the scriptures speak and testify of him. Through which faith we obtain the pardon of our sins, become sanctified, justified, and children of God; yea, partakers of his mind, nature and image, as we are born again of God through his incorruptible seed from above. Heb. 10:21, 22; John 7:28; 2 Pet. 1:4.

ARTICLE VII—HOLY BAPTISM

Regarding baptism, we confess that all penitent believers, who through faith, the new birth and renewal of the Holy Ghost, have become united with God, and whose names are recorded in heaven, must, on such scriptural confession of their faith, and renewal of life, according to the command and doctrine of Christ, and the example and custom of the apostles, be baptized with water in the ever adorable name of the Father, and of the Son, and of the Holy Ghost, to the burying of their sins, and thus to become incorporated into the communion of the saints, whereupon they must learn to observe all things whatever the Son of God taught, left on record, and commanded his followers to do. Matt. 3:15; 28:19, 20; Mark 16:15, 16; Acts 2:38; 8-12, 38; 9:19; 10:47; 16:33; Rom. 6:3, 4; Col. 2:12.

ARTICLE VII

THE CHURCH OF CHRIST

We believe in and confess, a visible Church of God, consisting of those, who, as before remarked have truly repented, and rightly believed; who are rightly baptized, united with God in heaven, and incorporated into the communion of the saints on earth. 1 Cor. 12:13. And these, we confess, are a "chosen generation, a royal priesthood, an holy nation," who have the testimony that they are the "bride of Christ; yea, that they are children and heirs of eternal life—a "habitation of God through the Spirit," built on the founda-

tion of apostles and prophets, of which "Christ himself is the chief corner store"—the foundation on which his church is built. John 3:29; Matt. 16:18; Eph. 2:19-21; Tit. 3:7; 1 Pet. 1:18, 19; 2:9. This church of the living God, which he has purchased and redeemed through his own precious blood, and with which he will be—according to his own promise—for her comfort and protection, "always, even unto the end of the world"; yea, will dwell and walk with her, and preserve her, that no "winds" nor "floods," yea, not even the "gates of hell shall prevail against her"—may be known by her evangelical faith, doctrine, love, and godly conversation; also by her pure walk and practice, and her observance of the true ordinances of Christ, which he has strictly enjoined on his followers. Matt. 7:25; 16:18; 28:20; 2 Cor. 6:16.

ARTICLE IX

THE OFFICE OF TEACHERS AND MINISTERS— MALE AND FEMALE—IN THE CHURCH

Regarding the offices, and election of persons to the same, in the church, we believe and confess: That, as the church cannot exist and prosper, nor continue in its structure, without offices and regulations, that therefore the Lord Jesus has himself (as a father in his house), appointed and prescribed his offices and ordinances, and has given commandments concerning the same, as to how each one should walk therein, give heed to his own work and calling, and do it as it becomes him to do. Eph. 4:11, 12. For he

himself, as the faithful and great Shepherd, and Bishop of our souls, was sent into the world, not to wound, to break, or destroy the souls of men, but to heal them; to seek that which is lost, and to pull down the hedges and partition wall, so as to make out of *many one*; thus collecting out of Jews and heathen, yea, out of all nations, a church in his name; for which (so that no one might go astray or be lost) he laid down his own life, and thus procured for them salvation, made them free and redeemed them, to which blessing no one could help them, or be of service in obtaining it. 1 Pet. 2:25; Matt. 18:11; Eph. 2:13, 14; John 10:9, 11, 15.

And that he, besides this, left his church before his departure, provided with faithful ministers, apostles, evangelists, pastors, and teachers, whom he had chosen by prayer and supplication through the Holy Spirit, so that they might govern the church, feed his flock, watch over, maintain and care for the same; yea, do in all things as he left them to do; and likewise to teach the church to observe all things whatsoever he commanded them. Eph. 4:11; Luke 6:12, 13; 10:1; Matt. 28:20.

Also that the apostles were afterwards, as faithful followers of Christ and leaders of the church, diligent in these matters, namely, in choosing through prayer and supplication to God, brethren who were to provide all the churches in the cities and circuits, with bishops, pastors and leaders, and to ordain to these offices such men

as took "heed unto themselves and unto the doctrine," and also unto the flock; who were sound in the faith, pious in their life and conversation and who had—as well within the church as "without"—a good reputation, and a good report; so that they might be a light and example in all godliness and good works; might worthily administer the Lord's ordinances—baptism and sacrament—and that they (the brethren sent by the apostles) might also, at all places, where such were to be had, appoint faithful men as elders, who were able to teach others, confirm them in the name of the Lord "with the laying on of hands," and who (the elders) were to take care of all things of which the church stood in need; so that they, as faithful servants, might well "occupy" their Lord's money, gain thereby, and thus "save themselves and those who hear them." 1 Tim. 3:1; 4:14—16; Acts 1:23, 24; Tit. 1:5; Luke 19:13.

That they should also take good care (particularly each one of the charge over which he had the oversight), that all the circuits should be well provided with almoners, who should have the care and oversight of the poor, and who were to receive gifts and alms, and again faithfully to distribute them amongst the poor saints who were in need, and this in all honesty, as is becoming. Acts 6:3—6.

Also that honorable old widows should be chosen as servants, who, besides the almoners, are to visit, comfort, and take care of the poor,

the weak, the afflicted, and the needy as also to visit, comfort, and take care of widows and orphans; and further to assist in taking care of any matters in the church that properly came within their sphere, according to their best ability. 1 Tim. 5:9, 10; Rom. 16:1, 2.

And as it further regards the almoners, that they (particularly if they are fit persons, and chosen and ordained thereto by the church), may also in aid and relief of the bishops, exhort the church (being, as already remarked, chosen thereto), and thus assist in word and doctrine; so that each one may serve the other from love, with the gift which he has received from the Lord; so that through the common service and assistance of each member, according to his ability; the body of Christ may be edified, and the Lord's vineyard and church be preserved in its growth and structure. 2 Tim. 2:2.

ARTICLE X

THE LORD'S SUPPER

We also believe in and observe the breaking of bread, or the Lord's Supper, as the Lord Jesus instituted the same (with bread and wine) before his sufferings, and also commanded it to be observed to his remembrance, as also the apostles subsequently taught and observed the same in the church, and commanded it to be observed by believers in commemoration of the death and sufferings of the Lord—the breaking of his worthy body and the shedding of his precious blood—for the whole human race. So is

the observance of this sacrament also to remind us of the benefit of the said death and sufferings of Christ, namely, the redemption and eternal salvation which he purchased thereby, and the great love thus shown to sinful man; whereby we are earnestly exhorted also to love one another—to love our neighbor—to forgive and absolve him—even as Christ has done unto us—and also to endeavor to maintain and keep alive the union and communion which we have with God, and amongst one another; which is thus shown and represented to us by the aforesaid breaking of bread. Matt. 26:26; Mark 14:22; Luke 22:19; Acts 2:42, 46; 1 Cor. 10:16; 11:23—26.

ARTICLE XI

THE WASHING OF THE SAINT'S FEET

We also confess a washing of the feet of the saints, as the Lord Jesus did not only institute and command the same, but did also himself wash the feet of the apostles, although he was their Lord and master; thereby giving an example that they also should wash one another's feet, and thus do to one another as he did to them; which they also afterwards taught believers to observe, and all this as a sign to remind us of the true washing—the washing and purification of the soul in the blood of Christ. John 13:4—17; 1 Tim. 5:10.

ARTICLE XII

MARRIAGE AND DIVORCE

We confess that there is in the church an honorable state of matrimony between two believers

of the different sexes, as God first instituted the same in Paradise between Adam and Eve, and as the Lord Jesus reformed it by removing all abuses which had crept into it, and restoring it to its first order. Gen 1:27; 2:18; 22, 24; Matt. 19:3-9.

In this manner the apostle Paul also taught in the church leaving it to each one's own choice to enter into matrimony with any person who would unite with him in such state, provided, that it was done "in the Lord," according to the primitive order; the words "in the Lord" to be understood, that just as the patriarchs were commanded to marry only with their own kindred or generation, so there is also no other liberty allowed to believers under the New Testament dispensation, than to marry amongst the "chosen generation," or the spiritual kindred of Christ; that is, to such as have expressed their faith in Christ as their savior, and united with the church by baptism or confession of faith. 1 Cor. 7; 9:5, 2 Cor. 6:14; Gen. 24:4 28:-; Num. 36:6-9. We encourage marriage of the same faith.

DIVORCE

We recognize the divorce to be contrary to the will of God. Also no brother or sister shall retain membership in the church who will marry again after having been divorced or who will marry a divorced person. Matt. 19:7-9.

They say unto him why did Moses then command to give a writing of divorcement and to put her away? He said unto them: Moses, be-

cause of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so. But I say unto you, whosoever shall put away his wife except it be for fornication and shall marry another committeth adultery, and who so marrieth her which is put away doth commit adultery.

Rom. 7:2-8. For the woman which had an husband is bound by the law to her husband as long as she live, but if the husband be dead she is loosed from the law of her husband, so if while her husband liveth she be married to another man she shall be called an adulteress. But if her husband be dead she is free from that law, so that she is no adulteress, though she be married to another man.

1 Cor. 7:10-11. But and unto the married I command yet not I but the Lord. Let not the wife depart from her husband but and if she depart let her remain unmarried or be reconciled to her husband and let not the husband put away his wife.

ARTICLE XIII

THE OFFICE OF CIVIL GOVERNMENT

We also believe and confess, that God has instituted civil government, for the punishment of the wicked and the protection of the pious; and also further, for the purpose of governing the world—governing countries and cities; and also to preserve its subjects in good order and under good regulations. Wherefore we are not permitted to despise, blaspheme, or resist the

same; but are to acknowledge it as a minister of God and be subject and obedient to it, in all things that do not militate against the law, will, and commandments of God; yea, "to be ready to every good work"; also faithfully to pay it custom, tax, and tribute; thus giving it what is its due; as Jesus Christ taught, did himself, and commanded his followers to do. That we are also to pray to the Lord earnestly for the government and its welfare, and in behalf of our country, so that we may live under its protection, maintain ourselves and "lead a quiet and peaceable life in all godliness and honesty." And further, that the Lord would recompense them (our rulers), here and in eternity, for all the benefits, liberties, and favors which we enjoy under their laudable administration. Rom. 13:1-7; Tit. 3:1, 2; 1 Pet. 2:17; Matt. 17:27; 22:21; 1 Tim. 1:1, 2.

ARTICLE XIV—NON-RESISTANCE

Regarding revenge, whereby we resist our enemies with the sword, we believe and confess that the Lord Jesus has forbidden his disciples and followers all revenge and resistance, and has hereby commanded them not to "return evil for evil, nor railing for railing"; but to "put up the sword into the sheath," or, as the prophets foretold, "beat them into ploughshares." Matt. 5:39, 44; Rom. 12:14; 1 Pet. 3:9; Isaiah 2:4; Micah 4:3.

From this we see, that, according to the example, life, and doctrine of Christ, we are not to do wrong, or cause offense or vexation to any

one; but to seek the welfare and salvation of all men; also, if necessity should require it, to flee, for the Lord's sake, from one city or country to another and suffer the "spoiling of our goods," rather than give occasion of offense to any one; and if we are struck on our "right cheek, rather to turn the other also," than revenge ourselves, or return the blow. Matt. 5:39, 10:23; Rom. 12:19.

And that we are, besides this, also to pray for our enemies, comfort and feed them, when they are hungry or thirsty, and thus by well-doing convince them and overcome the evil with good. Rom. 12:20, 21.

Finally, that we are to do good in all respects, "commending ourselves to every man's conscience in the sight of God" and according to the law of Christ do nothing to others that we would not wish them to do unto us. 2 Cor. 4:2; Matt. 7:12; Luke 6:31.

ARTICLE XV

THE SWEARING OF OATHS

Regarding the swearing of oaths, we believe and confess, that the Lord Jesus has dissuaded his followers from and forbidden them the same; that is, that he commanded them to "swear not at all"; but that their "Yea" should be "yea," and their "Nay, nay." From which we understand that all oaths, high and low, are forbidden; and that instead of them we are to confirm all our promises and covenants, declarations and testimonies of all matters, merely with "Yea that

is yea," and "Nay that is nay"; and that we are to perform and fulfill at all times, and in all things, to everyone, every promise and obligation to which we thus affirm, as faithfully as if we had confirmed it with the most solemn oath. And if we thus do, we have the confidence that no one—not even the government itself—will have just cause to require more of us. Matt. 5:34-37; James 5:12; 2 Cor. 1:17.

ARTICLE XVI

EXCOMMUNICATION OR EXPULSION FROM THE CHURCH

We also believe in and acknowledge the excommunication, a separation or spiritual punishment by the church, for the amendment, and not for the destruction; of offenders; so that what is pure may be separated from that which is impure. That is, if a person, after having been enlightened, and received the knowledge of the truth, and having been received into the communion of saints, does willfully, or out of presumption, sin against God, or commit some other "sin unto death," thereby falling into such unfruitful works of darkness, that he becomes separated from God, and is debarred from his kingdom—that such an one—when his works are become manifest, and sufficiently known to the church—cannot remain in the "congregation of the righteous"; but must, as an offensive member and open sinner, be excluded from the church, "rebuked before all," and "purged out as a leaven," and thus remain until his amendment, as an ex-

ample and warning to others, and also that the church may be kept pure from such “spots” and blemishes”; so that not for the want of this, the name of the Lord be blasphemed, the church dishonored, and a stumbling-block thrown in the way of those “without,” and finally, that the offender may not be condemned with the world, but that he may again be convinced of the error of his ways, and brought to repentance and amendment of life. Isaiah 59:2; 1 Cor. 5:5, 6, 12; 1 Tim. 5:20; 2 Cor. 13:10.

Regarding the brotherly admonition, as also the instruction of the erring, we are to “give all diligence” to watch over them, and exhort them in all meekness to the amendment of their ways (James 5:19, 20); and in case any should remain obstinate and unconverted, to reprove them as the case may require. In short, the church must “put away from among herself him that is wicked,” whether it be in doctrine or life.

ARTICLE XVII

THE SHUNNING OF THOSE WHO ARE EXPELLED

As regards the withdrawing from, or the shunning of, those who are expelled, we believe and confess, that if any one, whether it be through a wicked life or perverse doctrine—is so far fallen as to be separated from God, and consequently rebuked by, and expelled from, the church, he must also, according to the doctrine of Christ and his apostles, be shunned and avoided by all the members of the church (particularly by those

to whom his misdeeds are known), whether it be in eating or drinking, or other such like social matters. In short, that we are to have nothing to do with him; so that we may not become defiled by intercourse with him, and partakers of his sins; but that he may be ashamed, be affected in his mind, convinced in his conscience, and thereby induced to amend his ways. I Cor. 5:9-11; Rom. 16:17; 2 Thess. 3:14; Tit. 3:10.

That nevertheless, as well in shunning as in reproving such offender, such moderation and Christian discretion be used, that such shunning and reproof may not be conducive to his ruin, but be serviceable to his amendment. For should he be in need, hungry, thirsty, naked, sick or visited by some other affliction, we are in duty bound, according to the doctrine and practice of Christ and his apostles, to render him aid and assistance, as necessity may require; otherwise the shunning of him might be rather conducive to his ruin than to his amendment. I Thess. 5:14.

Therefore we must not treat such offenders as enemies, but exhort them as brethren, in order thereby to bring them to a knowledge of their sins and to repentance; so that they may again become reconciled to God and the church, and be received and admitted into the same—thus exercising love towards them, as is becoming. 2 Thess. 3:15.

ARTICLE XVIII

CHRIST COMING TO EARTH AGAIN—THE RESURRECTION OF THE JUST AND THE UNJUST— THE LAST JUDGMENT

We believe that the hope of the church is centered in the personal return of our Lord and Savior, Jesus Christ, who will himself return in like manner as He ascended. Acts 1:11; 1 Thess. 4:18. The importance of His coming. Matt. 24:42-44; Mk. 12:33-37; Luke 12:35-36; Luke 21:36.

The object of hope. Titus 2:13; 1 Peter 1:3-9; 1 Thess. 4:17; John 14:3; 1 Cor. 1:4-8.

The motives to activity and holiness. Luke 9:26; Phil. 3:20; Col. 3:4-5; 1 Tim. 6:14; 1 Peter 4:2-4; Titus; 2:12, 13; Heb. 10:36-37; Jas. 5:7, 8; Rev. 2:25; Rev. 3:11; 1 Thess. 3:12, 13; 1 John 2:28; 1 John 3:2, 3; 1 Thess. 5:4-6.

Scoffers do not believe in His coming. 2 Peter 3:3-7.

He will come to those who look for him. Heb. 9:28.

The Kingdom reign will be ushered in by the appearance of Christ in His glory. (Luke 21:27); With His Church. 1 Thess. 3:13; Zech. 14:5.

To reign on the earth. Rev. 5:10; Zech. 14:9.

One thousand years during which the devil will be bound. Ps. 46:9; 72:8, 10, 11, 17; Isa. 2:1-4.

Until His enemies become His footstool. Isa. 11:6-9; Heb. 10:13; Hosea 2:18.

The last judgment, when the thousand years are finished, Satan will be loosed for a little season, the nations which he gathers together for battle will be destroyed by fire from heaven and he will be cast into the lake of fire. Rev. 20:7-10. Then will occur the judgment of the great white throne, whose judgments are the unrighteous dead, raised to determine at this tribunal the degree of their everlasting punishment in the lake of fire. This ushers in the day of God. Rev. 20:11-15. This is the eternal state, with the new heavens and the new earth, when Christ will deliver up the kingdom to God, the Father, that God (the triune God, Father, Son, and Holy Spirit) may be all in all. Rev. chapters 21 and 22.

SECRET SOCIETIES IN THE LIGHT OF THE HOLY SCRIPTURES

The principle of secrecy is contrary to the spirit and teaching of the Lord Jesus Christ, and also to that of the apostles. John 3:19. This is the condemnation that light is come into the world and men love darkness rather than light, because their deeds are evil, for every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reprov'd. But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God. Eph. 5:11, 12. And have no fellowship with the unfruitful works of darkness but rather reprove

them for it is a shame to speak of those things which are done of them in secret. Ezekiel 8:7-16.

It is an oath-bound brotherhood. Oaths are forbidden. Matt. 5:33-38; Jas. 5:12.

The fellowship of the lodge is contrary to the scripture. 2 Cor. 6:14-16.

Come out from among them, and be ye separate saith the Lord, and touch not the unclean thing and I will receive you. 2 Cor. 6:17.

Now these are, as before mentioned, the chief articles of our general Christian Faith, which we everywhere teach in our congregation and families, and according to which we profess to live; and which, according to our convictions, contain the true Christian Faith, which the apostles in their time believed and taught; yea, which they testified to by their lives and confirmed by their deaths; in which we will also, according to our faith, gladly abide, live and die, that at last, together with the apostles and all the pious we may obtain the salvation of our souls through the grace of God.

Constitution and By-Laws of the Congo Inland Mission

incorporated, by the Central Conference of Mennonites, and the Defenseless Conference of Mennonites, with headquarters at Bloomington, Illinois.

INTRODUCTION

By an agreement because of a kindred faith, a joint meeting of the Mission Boards of the Central Conference of Mennonites and the Defenseless Conference of Mennonites, was called at Meadows, Ill., on March 22, 1911, for the purpose of discussing a plan of closer co-operation between the two bodies in foreign mission work. After some prayerful deliberations it was suggested that the two bodies unite their work under one head. The suggestion made a favorable impression upon all the members present, and after some further deliberations, was acted upon. A motion was made and seconded, that the two bodies unite in conducting foreign work, and that a committee be appointed to formulate plans for the work. The question carried unanimously.

A committee of eight members was then appointed; four from the Central Mennonite board of missions, and four from the Defenseless Mennonite mission board, to complete the plans and work of organization, the plans to be presented to both conferences and to meet with their approval. This committee later drew up a plan which was presented to both conferences named,

in the fall of 1911, to the Defenseless Mennonite Conference, held near Berne, Ind., in September, 1911, and to the Central Conference of Mennonites, held at Meadows, Ill., during the same month and was approved by both bodies and immediately put into effect.

The members who were present at the joint meeting of the two boards were as follows: A. Ropp, C. R. Egle, Ben Rupp, John Slagle, D. N. Claudon, Val Strubhar, Peter Schantz, A. Augspurger, John Ropp, Jos. King, J. Sommer, E. Troyer, John Litwiller, A. Vercler, John Lehman, Jos. Kinsinger.

The committee appointed to draft plans were as follows: C. R. Egle, Ben Rupp, J. K. Gerig, D. N. Claudon, Val Strubhar, A. Augspurger, Jos. King, Peter Schantz. The following is the plan that was drafted and adopted, January 23, 1912.

ARTICLE I.—NAME

The name of this corporation shall be Congo Inland Mission.

ARTICLE II.—OBJECT

The object of this society shall be for the purpose of a more united effort in the spreading of the gospel of Jesus Christ, especially in unoccupied fields in heathen lands.

ARTICLE III.—OFFICERS

1. The officers of this corporation shall consist of a board of eight members or directors,

four to be elected by each of the mission boards represented, to serve for a term of one year, or until their successors are elected. Members may be added to this board with approval of both conferences.

2. Organization of board:—The Board of Directors shall at their regular annual meeting proceed to organize as follows: Elect one of their number president, one vice-president, one corresponding secretary, one recording secretary, and one treasurer.

A—TERM OF OFFICE

Every officer is to serve for a term of one (1) year or until his successor is elected.

B.—MEETINGS

1. Place of meeting: The regular annual meeting shall take place at Bloomington, Ill., Y. M. C. A. building, the first Wednesday after the first Monday in January of each succeeding year, unless otherwise determined by the board.

2. Special meetings may be called at any time at the discretion of the officers of the board.

ARTICLE IV

JURISDICTION OF OFFICERS

1. The board of directors shall have control and supervision of all moneys, estates, properties and bequests made to them for mission purposes.

2. They shall have charge and control of all of the institutions belonging to the organization,

and shall have the power to admit others of a similar nature that will subscribe to the doctrines and faith of the boards or conferences represented, and with the approval of the same.

3. The board shall have power to examine all candidates and inquire as to their fitness to be sent into the field. Accept or reject them.

4. The board shall have power to fill any vacancy on the board should any occur during the conference year, also to dismiss any officer of the board, or any missionary, on the grounds of incompetency.

ARTICLE V

DUTIES OF BOARD OFFICERS

1. It shall be the duty of the president to preside at all meetings and have charge of them.

2. It shall be the duty of the vice-president to preside at the meetings in the absence of the president.

3. It shall be the duty of the corresponding secretary to do the official corresponding for the board, have charge of the corporate seal, and with the president sign all legal documents presented to them by the board and that have been properly executed, and to perform such other duties as pertain to this office and at the end of his term turn over all such properties to the board or to his successor.

4. It shall be the duty of the recording secretary to keep a record of all public meetings, and

of all business transactions of the association, and to keep them on file, and to turn over at the end of this term, all such properties and records to the board or to his successor.

5. It shall be the duty of the treasurer to have charge of all money received by the board and to pay it out as he may be directed by the same. To keep a correct account of all such moneys received and paid out and to give a written report at the end of each quarter, if so requested, and at the end of his term, turn over to the board or to his successor, all such moneys and records as he may have on hand.

AMENDMENTS

These by-laws may be altered or amended at any regular meeting of the board, a majority of the members being present. A majority shall constitute a quorum.

PART TWO

RULES AND REGULATIONS FOR THE FIELD.

FIELD COMMITTEE

1. The work of the mission shall be directed by a committee which shall be known as the Field Committee.

2. The Field Committee shall consist of a chairman, treasurer, assistant treasurer, and the superintendents of the different stations.

3. The annual meeting of the Field Committee takes place on the first Wednesday of December of each succeeding year.

4. The Field Committee shall meet every six months and oftener if necessary. It shall have full authority on the field, and shall be directly responsible to the home board.

ELECTION AND DUTIES OF OFFICERS

1. The chairman of the Field Committee, the treasurer and the assistant treasurer, shall be nominated by the missionaries at the annual mission meeting, and then elected by the home board.

2. The chairman shall preside at all meetings of the mission, and shall be the legal representative of the mission to the government. He may also act as treasurer if elected to that office.

3. The treasurer shall have charge of all funds committed to him by the home board, keep a correct account of all receipts and expenditures and give a quarterly report to the field committee and also to the home board.

4. The assistant treasurer will be expected to assist the treasurer when necessary, and to act in his place when he is absent from the mission or unable to act.

5. A secretary shall be appointed by the Field Committee from their own number. He will be expected to keep a correct record of all meetings and will forward a copy of the same to the home board at the end of each year.

6. A superintendent for each station will be appointed by the Field Committee, and they shall have the oversight of the work upon the stations where they are located.

7. Each superintendent is expected to keep a complete record of the receipts and expenditures for the station, and give a quarterly report to the chairman of the Field Committee, and also of the progress of the work upon the station.

8. In case of any officer having to leave field unexpectedly because of sickness or other reasons, the Field Committee shall have power to fill the vacancy.

9. The Field Committee shall have the power to remove any officer for incompetency, by reporting to the home board.

CANDIDATES

1. The board will send forth workers of either sex, lay as well as clerical, and with the following general qualifications: (a) Genuine conversion; (b) a true missionary spirit; (c) well established in the doctrines of the churches represented by the home board; (d) entire consecration; (e) good intellectual ability; (h) a good preparation.

2. All new missionary candidates are expected to take at least one year of training at some Mennonite institution, as the board may direct.

3. Considering the necessity of having missionaries on the field who are of stable mind, well established in their views, and of good judgment, the board will not as a rule send out candidates under 22 or over 32 years of age. Yet in exceptional cases candidates as old as thirty-five years may be sent out, but only when they possess special gifts which peculiarly fit them for service.

4. All single accepted candidates who are contemplating marriage, are earnestly urged to exercise the greatest care in choosing their life's companion. Many mistakes have been made in foreign fields by missionaries who have been too hasty in becoming engaged or getting married. Such mistakes might have been avoided if guidance from God were earnestly and definitely sought.

5. Candidates who are engaged to be married are expected to state so. They will be accepted only when both parties have been considered. It has been considered best not to place engaged couples on the same station, and only in extreme cases of necessity will this be done.

6. Because of certain climatic conditions existing in the Congo, all candidates or missionaries engaged, will be expected to defer marriage until the completion of the second year from the arrival of the one who reached the field last.

7. Candidates are expected to satisfy themselves as to the principles and practice of the churches represented by the board, and not to offer themselves unless they cordially approve of them, and heartily agree to carry them out. They must count the cost and be prepared to live lives of privation, hardship and danger; to be looked down upon by their own countrymen, to be despised by the heathen and to live in the interior, far from comforts and advantages of civilization. They will need to trust God to meet their needs in sickness as well as in health. But if faithful

servants, they will find in Christ and in his word a fullness, a sweetness, a preciousness, a joy and strength that will outweigh all that they have sacrificed for him.

NEW MISSIONARIES

1. Missionaries arriving upon the field for the first time will be received by the field committee, and from this committee they shall receive instructions concerning their work and location. During the first two years of their residence in Congo, they will be considered junior missionaries and will be expected to pursue a definite course of language study and to pass periodical examinations. At the end of two years, should they be approved of by the field committee, they will be recognized as senior missionaries and as such shall have the right to have a vote at the annual meetings. But should they prove themselves unable by that time to cope with the difficulties, to learn the language, to bear the climate, to harmonize with the brethren, to adapt themselves to the natives, or have otherwise shown themselves to be unsuitable for the work, the field committee and the home board will either prolong their probation, or will make the best arrangement possible for their retirement.

2. Junior missionaries, whenever possible, will be placed by the committee with senior missionaries in charge of stations, and will be expected to assist in the work in whatever way possible. Should the views of any junior missionary differ from those of the missionary in charge, he or she

is to say nothing which might unsettle the minds of the converts and native helpers. All missionaries must avoid criticising the methods of the work of the mission, or any unkind gossip about fellow workers. If any one has a grievance against any officers of the mission or the field committee, it is requested that such matters be presented to the field committee at a regularly called meeting.

RETIREMENT OR DISMISSAL

1. A missionary desiring to sever his or her connection with the mission, must give six months notice to the field committee, who will take whatever action is necessary in the case. In all cases where the board is satisfied that the retirement of a missionary is necessary from failure of health or other adequate causes, they will not expect any refund. In other cases, any one leaving the mission before the end of the second year they will be expected to refund as soon as possible and if able, in full, any sums expended by the board toward his or her outfit or passage money. If during the third year, three fourths of that amount.

SUPPORT AND OUTFIT

1. The board requires of all missionaries a spirit of absolute reliance upon God for their support. An allowance of three hundred dollars will be granted as long as there are sufficient funds in the treasury. An allowance of one hundred and fifty dollars per year for each missionary will be given while in the home land on furlough.

2. The field allowance will begin upon the date of the missionaries' arrival at Djoko Punda, and will end at the time of departure from that point for the home land. No allowance for living expenses will be given while traveling to and from the field, although three hundred dollars will be given for traveling expenses each way.

3. Missionaries will be expected to make an effort to obtain the aid of friends and relatives for the buying of their outfit, and thus relieve the board of that responsibility. In case they are not able to secure their own outfit, each new missionary will be allowed the sum of one hundred dollars, or as the board may decide.

4. The mission will provide houses for the missionaries, also stoves and furniture. All other articles will be furnished by the missionaries and will be considered personal property.

5. The mission will pay duties, customs, and all inland freight and charges on missionary outfits and supplies. It should not be expected that the mission pay charges on anything but provisions and such things as are absolutely necessary. Charges on goods from the ocean steamer to Djokō Punda are extremely high; therefore we ask the co-operation of the missionaries in order that there may be no unnecessary waste of money.

TERM OF SERVICE

1. Everyone joining the mission is accepted with the understanding that he or she will give their whole time and strength to the work of the

mission. The usual term of service on the field between furloughs will be five years after the first term. The first term is three years. While the time is definitely set for remaining upon the field, it depends largely upon the condition of the missionary's health after the first term. The exact time of leaving on furlough will be agreed upon by the field committee.

2. The regular time of a missionary's furlough will be one year from the time they leave Matadi, until they return to that point again. Furlough will be prolonged when the examining physician of the mission or the home board deems it necessary. In case of serious illness, missionaries will be allowed to leave the field before the time of their furlough, but not until they have the consent of the field committee, and have obtained a medical certificate.

MISSION PREMISES

1. The board will not be responsible for any expenditure not authorized by it, nor any outlay of personal funds on mission property. In case of any expenditure by the individual missionary of personal money for buildings, or on mission property, it shall be considered as a donation to the mission. When new premises are to be erected, or extensive alterations involving change in external appearance in those already existing, whether with private or mission funds, the plans and character of the proposed building or alterations must first be submitted to the home board for approval before such change is made.

STATIONS AND OUTSTATIONS

1. The superintendent of a station will have the oversight of the work on that station, and will call station meetings when necessary and will preside at such meetings. At such meeting plans for the work will be discussed and acted upon.

2. A secretary will be appointed by the missionaries, and it will be his or her duty to keep a correct record of all station meetings.

3. The missionaries in charge of stations shall teach doctrines, and adopt the form of church government which is practiced by the churches represented by the home board.

4. Out-stations will be established whenever and wherever possible, keeping in view the purpose of making them self-supporting as soon as possible. No mission funds will be used for buildings at these stations, the people themselves being responsible for the buildings needed; church buildings or otherwise.

5. Trained native Christians will be put in charge whenever possible, of these out-stations, and will be supported from mission funds until such a time as the field committee deems it necessary to withdraw such support.

6. All native workers must be recommended by their station superintendent and approved of by the field committee, before they can be supported from the mission funds or given charge of an out-station.

7. All native workers and boys in training will be under the direct supervision of the station superintendent, and the field committee, and can only be supported by individual missionaries and their friends when approved of by the said committee.

8. All natives should be considerably dealt with, and should not be lightly dismissed. If any offense requires it, definite action by the local church should be taken. Or should such action not be requisite, the difficulty must be referred to the field committee, who will investigate the matter if sufficiently grave.

9. Native boys or helpers that come from other stations or missions, shall not be accepted without a written recommendation from the missionary in charge of the station from which they come.



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